

1723. [Excerpt] p. 100. [unclear] K

Summ. curia. III. 70

Theo. Hearn

1723.

~~Mr. Wood tells us, in cat. 737. of the H. Lib. of his~~

~~Athena Oxon. that on June 6. 1646. in a Congregation, then held, the Vicechancellor (Dr. Samuel~~

~~ell Fell) signified to the members thereof that several~~

~~Preachers of this and the University of Cambridge had~~

~~preached several laudable Sermons before the King,~~

~~Court, and Parliament, at Oxon. For which their pains~~

~~the Delegates, appointed by the University, could~~

~~think of no other way to requite them but by~~

~~conferring on them Degrees: which matter being~~

~~at length Decreed by them, and approved by the~~

~~same~~

Chancellours [William Marquis of Hertford] Letters,
their names then were publicly read, with liberty
given to the said persons to be created when they
pleased. After which Mr. Wood observes (in the same
col.) that (among others that were created that year)
Mr. James ~~son of Mr. John~~ son of Mr. John was created
Bach. of Div. on July¹⁰, immediately following, upon
occasion of which Mr. Wood mentions this sermon
in his letters (which, however, he had never seen)
speaking of it and Mr. Wood thus:

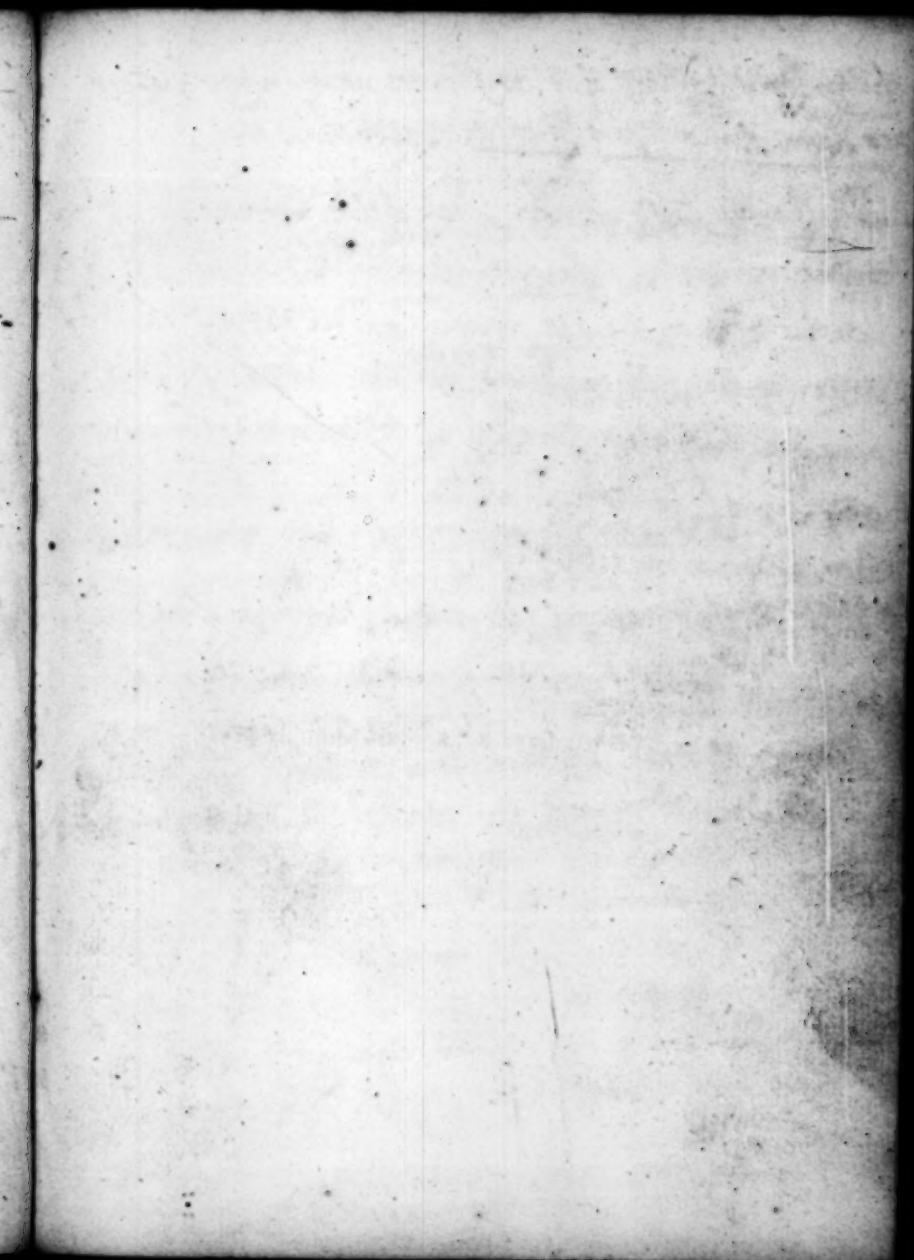
This person, who was now [at the time
of his creation] in good esteem for his inge-
nuity, hath published A sermon before
the King at St. Ch. on Ysa. 4. 7. Print-
ed, as his late, in his letters, an. 1694.
or thereabouts, in qu. but that I have
not yet seen. He hath also several co-
pies of verses that are extant in va-
rious

" new books, which shew him to have been a
" good Poet. He was put out of his Fellowship of
" Trinity Coll.] " by the Parliamentary Officers
" an. 1648. was restored in 1660. but was no
" gainer by his sufferings, as many honest
" Cavaliers were not by theirs. He is now
" living and will tell you the reasons why,
" &c.

I bought this Sermon on Jan. 14. 1723. out of the
study of the late Dr. Arthur Charlett, Master of Univer-
sity Coll. who had bound it up, in very ordinary binding,
amongst several other very common sermons; and no-
thing being writ, either by the Dr. or any one else, in
the Volume about it, occasioned the Bookseller (who
purchased the Dr.'s Books, and from whom I had it)
to overlook it as an ordinary common thing, and of
little or no value. After I had perused the Volume,
I had this Sermon taken out, and bound up (sing-
ly) in this manner, as very deserving of it, both
for the Excellency and Honesty of the Sermon, and for
its wonderfull Rarity, there having been only
thirty

thirty Copies printed of it, as I have noted in my Glossary
to Robert of Gloucesters Chronicle, pag. 669.

D^r Charlett us'd often to speak of this Sermon, but I
could never get a sight of it from him. Nor can I find,
that he us'd to shew it to any one else of his Acquaint-
ance. It may be he knew not well where to find it,
amongst that great variety of Miscellaneous Tracts
and Papers (bound up all in a very confus'd man-
ner, without directing to particulars in any ca-
talogue) that was in his study. Otherwise there is no
doubt he would have very readily produced it, he
seeming to be very proud of having so very great
a curiosity.



Arch Boll. A. II. 109.

Arch. A e. 18



PSAL. 4. Vers. 7.

Thou hast put Gladnesse in my heart
Thou hast given me Ioy of Heart
more then when their Corne and
their Wine increased.



*As it has in all Ages discomfited
Some from being Christians to see
Some of our Professors busy
on one side, and Religion
bung out; so in this
offended narrow and earthly minds, as to
Christianity happy but on one side: and to
observe what whilst it promises its follow-
ers Thronet and Scepters, it leaves in Dis-
ciples sometimes in Shackles and the Crosse.
So this Religion Bille and Unpractise*

have beene allwayes thought by some to exceed
 her Towers, bringing men to the condition of
 those ships which Plutarch saies the Stoiques
 were like, which after their valiant names and
 Inscriptions of Lyon, Elephant, Invincible
 were notwithstanding torne by common Tem-
 pests, and made the sport of an ordinary wave:
 But through the Dull Eye or the Evill Eye
 of the looker on, it hath beene the frequent
 Fate of things Excellent, to be Things mistook;
 God cannot thunder downe a Church, and suf-
 fer some Robber of that Church to live and
 survive the storme and Bolts, but the Epicure
 streight will say God sits with his Backe to-
 wards the World, and sees nothing. And if
 He shines out upon a wicked man, and looks
 on upon the ragged virtues of a poore Saint, his
 mercy shall be called his Sleepe, and his Pro-
 vidence said to be away: Halfe of that being
 true of the most eminent things which the Sto-
 iques said of the best men, That they can
 neither quickly bee, nor quickly be un-
 derstood.



derstood. Hence is it, that Heaven and Happiness proposed as removed & future things, make so shallow impressions upon carnall hearts: as spirituall substances are of so fine and subtile an essence, that to them the Eye it selfe is but a lid: so spirituall promises, evident onely to spirituall minds, are wrapt & undiscovered to a Naturall & an eye born but once. Thus Afflictions which to the wicked are Miseries, to Gods Children appeare a kind of severe and not. prayed for. blessings, and the rougher sort of Love: and since they are meant onely as Cures, & are at once both Wound & Balsam, the faithfull are taught to number their favours by their stripes, and call whips Affliction. David sometimes a man of so sad and throwne downe a condition, that he wept his owne Meales, (I have made my teares my meat: Psal. 42.) Yet is often found awaking his Lute; his different dayes were so divided betwixt the Coale and the Chalke, that in one David there seemes to be above one man: and

for the Variety of his condition we may looke upon the Prophet, as we did on our Saviour that was of his Line, not as a Man but Man-kind: Yet through an even chearefullnesse he will never let his sufferings be sufferings, but seemes to looke downe upon the prosperity of the wicked, and reckon all delights that are ^{not} shew'd from the Spirit, among those things which are to be pittied, saying to God himselfe, Thou hast put Gladnesse in my heart, more then when their Corn and their Wine increased.

The words are Davids acknowledgment of a double bounty: first, of his being favour'd; Thou hast given mee Ioy: Secondly, of his being preferr'd, Thou hast given me more Ioy. Call them (if you please) Davids Triumph. (Thou hast given mee Ioy) And because in Triumphs there is usually some Insultation, some Captivity and sadnesse, here is Ioy, more then theirs; Corne and Wine They have

have, not Perfect Gladnesse, which is the Oile
 within, and Wine to the Wine; That without
 which, Corne and plenty is onely bad, not en-
 joy'd; and a full harvest is no more the Ma-
 sters then 'tis the Barns; The godly hath mas-
 sy lights of gladnesse cast from the contempla-
 tion of Gods private favours; The prosperous
 villaine has some dilute rayes of Blessings, but
 not his Countenance; So that as the Earths
 best and upper parts are Inlightened, but it's
 Riches, it's Mines lye below and shaded; So
 the Best men receive from heaven the most
 Comforts, though not the most of those Influ-
 ences which make men rich. The Text then
 (as those Schemes which are made to repre-
 sent the body of the Earth) has two sides, A
 light one, and a shaded. The light side con-
 taines the Godly mans condition here in this
 life, Ioy, [Thou hast given me Ioy.] Ioy
 Positively, and Ioy Eminently, More Ioy;
 The shaded side has the condition of the flou-
 rishing wicked man, (if it be flourishing to

grow up and thrive to the fire) Some Gladnesse
 or shadow of Gladnesse they have from their
 Corne and Wine. Lastly, the Pencil that
 drawes both these sides, Gods favour; Thou
 hast put into my heart, great and more
 gladnes; Into theirs, Thin and Narrow and
 some Gladnesse, when their Corne and
 Wine Increase. I begin with the Godly
 mans Condition in this life, positively conside-
 red, 'tis a Joyfull Condition.

- I. He that said that all villany contained
 a kind of Justice in it, and wickednesse carri-
 ed so much of the Magistrate, that it punishes
 every offender it makes such, and torments e-
 very conscience, which it stains, might have
 said, that vertue is the other halfe of the Ma-
 gistrate, and rewards those that entertaine it.
 Not that it layes up and sowes Recompence,
 but makes every good Act crowne to it selfe,
 and sheds a present delight wheresoever she
 resides; So that Righteousnesse naked and it
 selfe

(7)
selfe, is a rich satisfaction to it's owner; and he
that nourishes Goodnesse, reapes it; Such a
serenenesse and Calme of thoughts, (pardon me
if I say) such a prospect within, there is in
an innocent and sweet Breast, that as Origen
is said to have thought Hell no more then a
gald and eaten conscience, So some wise Hea-
thens have thought Happinesse nothing but a
cleane one; and therefore they have sent the
vertuous no further for their Happines then to
their vertues, & bid them only look into them-
selves and be paid. So that Heathen who said,
Drunkenes rewarded vertue, meant mirth
and Content, and was but a Divine of a course
Metaphor: for if he understood a serenity ari-
sing from the Contemplation of an humble and
harmelesse soule, he might easily be corrected to
this Christian Truth, that a good conscience
is a Perpetuall Feast, and the Prophet
might have found in the righteous what he in-
courages them to (in the 32 Psal. vers. ult.)
Rejoyce ye Righteous & shout for Ioy,

all ye that are Vpright of heart.

But this is too unconfin'd, too common a Joy to be the Godly's Portion. This is an Almes of mirth, and a Gladnesse given at doore; those of Gods Family have better Provision, holier and lesse humane Comforts; Vertues lookt upon may cheare a heart, but Graces contemplated anoint and crowne one; Christian Joy the earnest of that to come being of the same metall with the whole summe, and as Heavenly as what it represents: God sayes not to the Temperate man, Thou hast held out against the Nets and Traps which that Painted woman lookt, therefore thou shalt stand faire and cleare in mens Memories and Reports; Thou hast refused so many Bowles, therefore thou shalt scape so many fits, and in flying Taverns hast onely abstained from the Dropisie; Nor sayes He to the Loyall man, Thou hast in an unperjur'd Obedience allwayes liv'd under the Crowne, Thou hast not made thy Humour

nor

nor thy Fancy thy Scripture, nor tyed thy faith
to the Ignorance and devout Bad faces of the
Seditious Lecturer, therefore the discerning
part of the nation and the Kingdomes Judge-
ments shall crowne thee with the brave name
of Good Subject, and that's thy Comfort; Nor
saies he to the Liberall man, Thou hast feast-
ed mee in the Poore, therefore all the Bread
thou hast given mee in the Porch, I will send
thee backe in full Harvests, and all thy Water
in Balmy and desir'd showres, and that's thy
Gladnesse. God has reserv'd richer comforts
for his servants. What a Treasure, what a
Mine is that Text? The Lord is my por-
tion, (Lamentat. 3.) How much weightier
then all those lower halfe Solaces, which stoo-
ping Soules and Minds that obey their Bo-
dies, can call Delights; And that's the second
ground of the Godly Mans Joyfull Condition,
a grounded confidence of Gods Favour. That
a just man should expect Protection and Smiles
from his God, is the whisper of naturall reason,

C

it

it being congruous to the Divine nature (whose Image we are in this too) to affect and cherish what is most like it selfe. So that every Good man is the care and charge of the Almighty, by whom he is look't upon, not with that publicke love which he allowes his whole masse of creatures, but with a peculiar countenance, such as we cast upon Alliance and Kindred; Now what an extracted comfort is it, to looke upon ones selfe as the darling of heaven, one whom Devills onely aime at, cannot hit; and whilest All things worke together for his good, (Rom. 8.) to be the man on whose side his very Enemies Rage and Afflictions serve under. To behold ones selfe as a thing arm'd with integrity as a holy kind of Magicke, and see ones selfe as twere enchanted with Gods favour to a state secure from all that malice can dart. There is a malignant delicacy, by which, dangers and sufferings are made things of delight; and it has beene a perverse pleasure in men, to stand unconcern'd lookers on upon a Perishing Army.

Army, or a sinking Fleet ; I do not say that the righteous man is glad so cruelly, that his delights are so much his Crimes, and Ruine his Recreation ; Yet certainly (without losse of innocence) he does rejoyce, ^(though) with a Kind of Pitty, at the Judgements that fall only about him, not as they are his Enemies, but as they are not his owne : and devout persons are read to have sung their Enemies destruction, (Then sang Deborah Iudg. 5.) Not out of an ungovern'd and Womans Insultation, but a Violence of Joy for the favour of a delivery. If the Roman Conquerours could scarce stand under their owne Laurells, and Joy'd so vehemently over a fir'd Towne or two, or a few chain'd Germans, that their Triumphs were not their least dangers ; So that there has beene an Officer by, to tole them some cold & sad sentence to keepe them within themselves, and hinder transportation ; Can you thinke a Good man can triumph lesse over his fetter'd Flesh, and Corruptions. And when he shall see Him-

selfe, the Devill, and the VVorld stand con-
 quer'd, and bound with distinct shackles, which
 his Graces and Integrity have fyled. Beleeve
 it, for Joy there's no Throne to the neck of a
 Lust; No Triumph to a subdued affection.
 Thinke then what an unmeasur'd felicity 'tis
 to be absolute, and ones owne, not commanded
 by a Vice; of a soule smooth and without a wave;
 and then to be smil'd upon by that God, with-
 out whose leave nothing can hurt, who must
 consent before Poison can be more fatall then
 Cordials, who is so farre Master of all that pre-
 tends power, that all punishing Evill is but his
 Commissioner; and Afflictions are Afflictions
 under Him, to have the Affection of Him to
 whose love the Best and Patterns of Mothers
 compar'd are cruell (Mothers may forget,
 saith he himself) and the most naturall Heart
 a Rock, that has bid his little flocke not feare;
 and since he has dy'd for his Children, certain-
 ly he will not sleepe against them, (He that
 keepeth Israel does not so much as slum-
 ber.)

ber.) *Lastly, to be not onely of Gods Pastures,*
but his Hall too, so much more then his sheepe,
as to be his Sonne ; His Sonne, all whose chil-
dren are Eldest, and with whom the whole Fa-
mily inherits ; This is so transcendent a Com-
fort that what Seneca said, was a brave thing,
is here in some degree attain'd and compass't,
To have the Infirmities of a Man, and
the Security of a God.

But here, because some unholy lips and
mouth of flesh, in one that measures other mens
Comforts by his owne want of them, or because
some shaded soule may object, That 'tis often
times foule weather in the cleaneſt Breast; that
the Godly mans Graces make a state compoun-
ded of sunne and storme ; That David cries
out often for his Lost or Hid God, and the
Spoule in the Canticles mournes for her
Christ, in the Clifts of the Rocke; There-
fore God carrying himſelfe to his children
as a remote and diſtant God, the ſtate of the

D
Godly

Godly is not so Joyfull, and their Condition no
 otherwise comfortable then seasons in Alma-
 nacks may be said to be faire, when they are di-
 vided betwixt Shining and Snow. And then,
 because some Worme and no man, one so much
 slave to his false Gaine, that he calls God one-
 ly Good as he doth Fortune for being the richer
 by him; that He is Bountifull only by the Oxe
 and Sheepe, and favour'd Iob in the Camells
 alone, not iⁿ th^e Patience he gave him for their
 Losse; And such a man when he sees a stript
 Christian, and so much Piety in Fetters, may
 say, Is this the man of a Joyfull Condition? Call
 ye Hunger and Rags Felicity; and are we
 to thinke our selves so much nearer Happinesse
 as we are nearer starving? I shall therefore
 conclude this Point by endeavouring satisfac-
 tion to both these Opposers; First, to them
 which deny the Blessings of Gods Right hand,
 Divine Comfort: And secondly, to them
 which allow not those of his Left (Temporall
 ones) to be frequent enough to make a Godly
 Condition

Condition a Joyfull one. For the First

'Tis true, Spirituall Joy is a Feverish thing, and the Christian Pulse beats unequally. God is to his chosen a Sunne and a Shield, in one verse of the 84 Psalme; in this a Sun; that he rises and goes downe, Enlightens and is clouded from his Faithfull; In this a shield, not onely that he is so to them for their defence, but to himselfe too to be cover'd from them.

1. But take it thus. To prevent wantoning with his Comforts, and avoid Pampering, God dispenses his Love and Favours by Proportions, not by Floods of Comfort; He gives us not Cordials by the Pound, we are not alwaies allowed a standing Omer of this Manna; the Mercifull God denies us himselfe Physically, and diets us with his Spirit. What then God meanes Remedy, call not thou Anger; Slander not his Cure with any jealous apprehension; 'Twas Care of Humane Bodies first brought the Lance and Probe into Surgery,

and when God sadds thee with retiring, say not he wounds, but severely provides for thee.

2. Next, let Bonaventure say, why God sometimes Frownes and withdraws; God (saies he) throwes a Cloud over, lest we should lye idle and sleepe in the sunne. Our Prayers and Endeavours are things he aimes at, not our Tortures; His Favours ascend as his Sonne did, that procures them only to draw us and our devotions after them. So then a Pious man looking on himselfe with natures Eye, must needs view himselfe with jealousies & sadnesse; as finding in his Soule Vice and deformity, and all that can offend a sight; but then eying himselfe as a Repenting, a wash't, and dy'd for Soule, must needs bee cheer'd with seing his Actions in Refin'd shapes and his soule of other Colours; Penitent Teares being the onely Waters through which things look't upon appeare streight.

2. Now for the second Opposer of the Godly
mans

mans Joy, who urges the wants of the lesser Accomplishments which grow here below, Riches, Liberty, Honour, and whatsoever Heathen Altars smoake for; 'Tis true, The Good man does not alwaies Blaze and Glitter in the world, Oftentimes counts his yeares by other mens Harvests, and looks upon the Sunne as a thing does nothing for him but warme him: We Christians are not Crown'd with Roses, imploy no Wreaths or Chaplets, saies Octavius in Minutius. For Answer; Were Christianity but a better Kind of Revells, this were an Objection; or did God so glew Comforts to Riches, that so much Pasture must go to the making of so much Joy, and men could not be merry but by the Acre, then to be Poor and to be sad were all one; But Widenesse of Possession is not a dilated and spread heart; And truly 'tis not a Smooth Forehead, a Bright Eye, a Resolv'd Looke, that makes Gladnes; Joy is a Thing within, and the Heart onely Laughs; A Persued Lyon may Eate, bee can-

not Feast; Every Bit tastes so much of Feare
 and the Hunter, that what he devoures is one-
 ly Prey, no good cheare; So in the middle of
 an unmeasur'd Estate, I may have sorrowes as
 imbounded, as that I may be heavy in Purple;
 and obtaine onely this by a full fortune, to bee
 a man of a Rich Sadnesse, and sigh with more
 Revenue then my Neighbour. Therefore
 the wise man (in nothing more the wise man)
 makes it his Prayer not to suffer under an o-
 ver-weighty Plenty; Give me convenient
 Food, that he might stand ith safe Point be-
 tweene Pining and Surfet, and in a just supply
 of necessities, neither be starv'd with Pover-
 ty, nor breake with Fullnesse. God perhaps
 has not shovr'd upon thee Grapes and Olives,
 or if he hath, has suffered them to be call'd back
 by Tempests, by Robbers, by some Vote or
 Ordinance (that is, by Printed and Enacted
 Robbery;) But then withall, God has denied
 thee those Vices and Humours which Wine
 and Olives might have beene abus'd to; For
 the

the Great Disposer of things lets downe Riches
as Timber to our Qualities, which we may ei-
ther hew to Vices, or Carve to Vertues and bet-
ter shapes; being equally disposed either to
make Ladders to climbe to heaven by, or
Staires to carry us downeward. But then, Ri-
ches advantag'd with our owne Corruptions,
are proner to become our Sinnes; They are
waxe to Abuses, but Iron to Vertue, they will
melt and flow to Vice, but must be beat and la-
bour'd to Goodnesse. So that God in denying
his Children these *in vobis*, these Things
of the World, things within a Syllable of
Nothing, and that deserve but one Single
Article in Saint Paul: He onely gives them
lesse, to forget them, and should he alwaies al-
low a flowing estate, we should perhaps so sinke
in the bountifull stream, as to forget the Foun-
taine; and in a swinish not considering who
sheds the favour, what He sends Grapes and
Olives we should make our Akornes. Have then
some men numbred Wealth among the Fear'd
E 2 things;

things, prayed against Prosperity, and thought
 it a Kind of Daring to Venture being Rich;
 and shall a Christian thinke himselfe forsaken,
 in the losse of these slender outside things, which
 some Morall Philosophers have throwne
 away? Say then in the first place, that when
 God denies the Godly man Plenty, He is noe
 harsher then if he denied him Pinacles and
 Quick-sands; He that murmurs that he is not
 made rich, complaines that he is not allowed a
 Danger; and is sad that he is cast into the wret-
 ched condition of being likely to goe to heaven
 with more ease then Camells passe through
 Needles; So that Riches frequently beco-
 ming nothing but kneel'd for mischeifes, and
 Begg'd Evills, Things (at Best) of so doubt-
 full a Condition, that Tacitus could not tell
 whether 'twas the Anger or the Bounty of the
 Gods that denied them to the Germans; we
 may not measure a Christians comfort by these
 uncertaine and scarce-good things; Poverty
 may attend a blest and good man as Thistles
 are

are Bad things, but signifie Good and Rich Ground.

The Godly are not alwayes the great Instances of the Wealthy; but then they are alwayes furnish'd with a vice-estate, and deputy Fortune, that which does the office of riches, Content: A name in whose thrifty size (as in Jewels) plenty is wrapt up; that which Saint Paul had learnt to make his Wealth, I have learnt in what estate soever I am, therewith to be content. This performes what Riches onely pretend, Sabbath to our desires, & makes wishing cease; To have no Desires is to have all bestowed that Desires can reach at, & he that gives thee no appetite to the World, gives thee all the World, only not in Kind. 2.

When God does not open himselfe in outward Favours, this is but a spirituall Training, He Excercises, does not Afflict; and we must count it rather Imployment then Suffering. 3.

F ring.

ring. Call not then the Righteous mans wants Miseries, but Hard Breeding. The Almighty loves with a masculine and strenuous Affection; Hugging and dandling are not the softnesse which the Lord of Hosts practises; He favours not the Mothers way. Afflicting with him is but Reducing; David had wander'd, if he had not suffer'd (in the Psalme) and S. Ierome hath delivered it observingly; that there's not a more infallible symptome of his being angry, then his not discovering it.

4. Lastly, Spirituall and Divine Comforts are joyes of another temper from these Lower ones; Wealth, Honour, Bloud make up but Pleasure; a poore, course name, the happinesse of Heards and Cattell. Joy hath a Refreshment and Clean Being, so abstracted from these lees and dregges of Things, as to be compounded of Grace, Peace, Gods Countenance, and whatsoever is map of Heaven here below.

Quarrell

*Quarrell not then (whoſoever thou art that
 valueſt theſe things higheſt) that thou art not
 favour'd to Purple and good Cheere every day;
 this is to complaine that thou art not fatted to
 the Altar; Thy Pleaſures cannot flow into
 Pleaſures, Saint Ierom tells thee, thou canſt
 not Transire à Deliciis in Delicias, Paſſe
 from Paradife to Bliffe, from a Haven to a
 Port. And in another place, Thou canſt not
 enjoy two Heavens: Murmure not that
 theſe under-boughs of Comfort are not indul-
 ged thee, if thou haſt Chriſt (in an holy ſenſe)
 that he is thine, thou haſt the whole Tree: Thou
 art to receive an inheritance, ſtand not with
 God for farthings; As thou lookſt upon thy
 Saviour not as on a ſingle man but as Man-
 kind (becauſe he represented it in the fleſh)
 ſo view him not as a ſingle Comfort but as
 Comfort-kind, becauſe he comprehends them
 all, and then thou wilt confeſſe the Godlieſt
 man is the Merrieſt man, and that there is no
 dancing equall to dancing before the Ark;*

which mentions to me the Godly's Joy considered Eminently, or in its degree of Comparison, More Gladnesse-- Thou hast put more Gladnesse, my second part.

2. When Drunkenesse was first called a short & merry Madnesse, as much might have been said of all those brittle Joyes which carnall minds call delights: For what are worldly Follities but certaine one-day Vanities, borne this light and not scene the next; Things of so swift and dispatching a frailty, that they last just long enough to have it pronounced of them that they have been; The Ioy of the Hypocrite is but for a Moment, having only these two Characters stamp't on them by Saint Augustine, that they make wretched and Forsake; whereas Spirituall Joy is lasting, having alwayes this Divine thing in it Not to Cease; Corrupt joy that must be answered for, is but a Song, The pious man is the Musick of Orbes,
more

more heavenly and as lasting: That other, is
a Guilty and therefore an unsound and short
one: Such is the bloody Gladnesse of them at
the Great City, whose Accounts run thus, For
so many Loyall Subjects Murder'd here, so
many Drowned yonder, so many Starved in
Prison: which after a while ends in a sad-
nesse made of a contrary List, For so many
Rebels Slaine at one Place, so many Sunke at
another, so many Famished in a third: No
other Gladnesse must They expect, that pray
for successes with much Impiety, and Rejoyce
for them with more; that are devout for
spoyle, and kneele only that they may Op-
presse and ruine prosperously; that like leza-
bel Fast for another mans Vineyard, and
then devoure that Vineyard in triumph that
they have wickedly obtained it. Such Foy is
no more then one Flash made up of the two
Glassy properties, Glittering and Breaking,
and to which as to some Woods that imitate
Light, there belong but these two poore Ac-
G complishments

complishments to shine and be rotten; Security may give the Wicked some Truce and Cessation of Terrours, but what Solid and Compounded League is there betwixt the Wicked and himselfe? There is no Peace, saith my God, to the Wicked, Iſaiah 48. 22. Such a clamorous conscience attends their follies, as in Rainebowes, so much thunder there is next to their most gawdy delights, that their very Mirth is scarce merry, and their Laughter seemes rather to breake forth then be consented to. The Godly mans Joy as himselfe (in the first Psalm) is planted by the River side, where there is lasting supply of moisture and freshnesse; The Wicked are planted shall I say, or rather sticke in, but by the Brook side, which after a short hurry of Waters, dry up and are not. When they are Glad they doe not Rejoyce but for those minutes only forget to be sad. Stretch then this Prophet upon that Child, lay this holy Gladnesse upon that fleshly, and how unequall will their dimensions appeare,

appeare, how short, how dead, what a Child will that Joy confesse it selfe that is Weav'd of any thing beside Gods Countenance!

2. Next, As unsanctified Gladnesse does not dwell and continue, so when it is at all it scarce is Gladnesse; Somingled 'tis and compounded of it selfe and its contrary, that now for a fresh reason it cannot be said to Last, because indeed it hardly ever was; it being so twisted with Cares, and Starts, and Doubtfulnesse, that 'tis the least part of it selfe; that it perishes in the very Embrace, and while 'tis enjoy'd is gone. So that in the Prophets phrase you may not onely compare it to the Crackling of Thornes under a Pot, because 'tis short and passes, but because 'tis halfe Thornes it selfe. For either you shall find it chill'd with a feare that 'twill shortly dye and leave off, and then what forehead so ere it weare, 'tis but disguis'd Trembling; Like the motion of one of the Orbes which they call Musicke but is

Trepidation. Or else 't is so fretted with Jealousies and suspicion of sharers, that 'tis not a Severe thing alone (which the Moralist would have it) but a Cruell. Or lastly, 'Tis so flatted with it selfe, and growes so dull with being enjoy'd, that it loades the Brest that it should satisfie, and cloying the Appetite that it undertakes to feed, in the middle of Triumph does the Office of a Torment. So that we are to looke upon these inferiour Pleasures, as we doe on some bright Armory, which is Pleasant with a kind of Horrour, and in the same Eye Pleases and Affrights.

Looke now upon the Spirituall Joy of the Godly, and you shall find it solid and massie, Full onely of it selfe, not stult with Scruples, such as is so Divine, bath so much of Blisse and the Blessed Vision, that it whets, and satisfies, Fils the Faithfull, and sharpens them: Blessed are they which hunger and thirst (Matth. 5.) Blessed they are, yet hunger. Survey but one Instance of a man of
the

the Worlds making; Haman (in the third of Esther) a Man within a Name of being great as the Prince that made him such, and yet one poore surly lew can leaven all the sweetnesse of his honours, one Private coverd head corrupts the Pompe of a whole City of Bare ones, and Mordecai's frowne sours all the Content the King of Babylon can raise him to; If Mordecai mutter, the Trumpets sound harsh, Give him the Royall Robe, if one crawling Captive doe not put off to it, 'tis to the wearer but so much Sackcloth, and they can be no Trappings except the Dogged Israelite rise up when they passe by. See how much Carnall Gladnesse was hindered from being such by how little a disturbance. Looke next upon a Righteous heart, how firme and Collected is such a Brest; Nothing more Serene and Even then a Persecuted David: Iob cannot be afflicted out of his Confidence and Comforts, and after Sores and the Dunghill, and (which are worse) impertinent Friends

H

and

and his Wife, is still unshaken and the same Iob that he began.

3. Lastly, the Condition of the Godly is most Joyfull because it will be so; There will be a Time, when the great Divider of Right shall weigh out rewards, and Justice shall so ballance her now questioned Scales, that Righteousnes and Sinne shall as easily be distinguished by Enjoying and Suffering as they are naturally related to it; when God shall shine out to the Good and Blaze out to the Wicked in eternall Flames; Paying every Faithfull Soule with Mercy and Peace, but throwing Tribulation and Anguish on every Soule that sinneth; when popular Ambition guilded with holy Intentts, shall drop its disguise, and become direct aspiring; And Malice which in the Angry brest of a Rebell is miscall'd Zeale, shall be seene through and appeare Spleene: when all Hearts shall suffer the Eye, and all thoughts grow Publicke; when Pulpit Treasons, tedious re-
bement

bement forsaking of Texts shall no longer be
 call'd Preaching to the Conscience; Nor
 barren Curiosities in Learning any more be
 Styl'd Depth; When Madnesse and Li-
 cence shall put off the name of Christian Li-
 berty; When there shall be no Private Vil-
 laine, no body shall be wicked to himselfe,
 when there shall be no Pompey, who (as Ta-
 citus saies) was onely a Secreter bad man
 then Cesar, not a Lesse; When the Iust
 shall shine as the Sunne, and the Wicked
 I say not shall Shine, ('Tis some Comfort to
 be Tortur'd in Light) but burne in Flames
 as Eternall as that God they have offended.
 Now when a Righteous man with an humble
 and hoping Eye looks up to Heaven as his
 Reversion, and views himselfe a Triumphant
 Saint (only under Age) he must needs reape
 Plenty of Joy from his Faith, which instates
 a man in that which he expects even while he
 expects; It being a Grace which gives what
 it staves for, and to which nothing is Absent.

Now what horrors must tenter the heart of the Wicked, when he shall coldly and seriously contemplate Hell fire as his owne, and see himselfe live here onely a Repriv'd Devill; I hope you are all too innocent to understand. You see then, the Almighty Places his Comforts here, does not hurle them, and gives him the Joyfull Condition, not that Catches best, but that Lives so: He sets Crownes and Solid Gladnesse upon Righteous Hearts in this life, and Coronets of slender Joy on Wicked ones, which mentions the Shaded side of my Text; The Worldlings Thin, and Narrow, and some Gladnesse; Thou hast put More Gladnesse in my heart, which implyes some in Theirs; my third Part.

3. The Courtest of Gods Blessings are still Blessings, and Comforts are not Comforts from their Size and Measure; 'Tis Fire in Sparks, as well as in Flaming Citties; and Lease Gold is of the same Mettall with the whole

whole Wedge: 'Tis so with Temporall Good Things; Riches are meant for Kindnesses, they may be Corrupted to Curses, and Honours that came downe Favours may be misimployed to things of another name; We may not say that where God shewres a full Estate that he goes onely to baite and intangle that Rich man; and that in the shape of ample Possessions he sends but a Great Trappe: Or that Esau, when his Father prophecied to him, the Fatnesse of the Earth and the Dew of Heaven (Gen. 27.) Kneel'd all that while to be Curs'd: Certainly as God forbids us to fall downe to Money and worship VVealth, so he will not himselfe make Riches so far an Idoll as to have the face of Blessings and not be such; to represent Kindnesses and be onely the Statues of Good things. Pronounce not then of outward Accomplishment, and those things which Aristotle calls Ornament and Varnish to Vertue, That they doe but Act Goodnesse, that it may be said of Heathen:

I

prosperity

prosperity that 'tis little more then a faire evil, as some say (but why God knowes) of Heathen Vertues, that they are but handsome sinnes ; That nothing which the Wicked have is Good, as some say, Nothing is Theirs (the opinion of some twice Baptized but never Christened ;) Thou mayest as well say that the same Crowne upon Constantine's Beleeving head was of Gold, and upon the Apostate Temples of Iulian became Pastbord. For God in these low and just-good Things is an expos'd and every bodies God (as Tertullian calls him) and these runnings over of his mercies are as common as the Senses by which they are enjoyd: For as every thing's being Made makes it a Copy of the Allmighti's Power, so every thing's being bestowed makes it a draught of his kindnesse. Corne and Wine then and these poorer Favours have something in them towards Comforts, and our Saviour that was so severe an Interpreter, that he call'd A Glance Adultery,

dultery, *A Wish the Act, Pharisees and Doctors Vipers; Yet He calls Glory the Thin- nest of Good things, The Hypocrites re- ward (Mat. 6.) So that these Under Mer- cies are faint Ingredients of a pale Happiness, as Milke & Honey in Canaan, though they did not compound Blessednesse, yet they made a Good Land.*

Though then the haughty Stoique pro- nounce that he can find richer Pleasure in Hunger and the Wheele then the Epicure in his Wine and Roses; Yet certainly (not to envy the Stoique his delicacies) Riches and the govern'd Contents that grow from them considered meerly and lifted above the Abu- ses, they may be Rack't to ^{are} good; and those Thornes which they are, they are soonely if lean'd upon; They are Maps at least if not solid Globes of Comfort, and the Liturgy's Forme for Plenty, is a Prayer no Execrati- on. The Rule that Results to us is this; These Fallings of Bounty are Blessings, and make

no wretched state. What hands then, how cleane and how thankfull does it concerne Vs to lift up, that injoy God in Graces too, and see Him not only in Plenty & his back parts. But then they are poore Blessings, and no match for thine immortall spirit, Thou mayest not Marry the things of this World, they are too much thy Kindred, Things of thy Bloud, that is, thy Dust; and if they must be Wives, make them such as those wicked men are said to make theirs in Italy, Use and Con-temne them. Trust not a great Fortune, for 'tis a Fortune, and Feare not a great Fortune, for 'tis a thing sent downe from above, which Casts mee on the Penicell that draws both the sides of the Text, Gods Favour Thou hast put Gladnesse, my last part, to be breifly dispatcht.

4. As Philosophers have no swifter way of proving the Heavens to be above frailty and corruption, then because they are the Heavens.

572
vens, and therefore suppos'd in reverence to
such glorious Bodies, to be too excellent for
change; So the Christian most roundly evinces
all good Things to flow from God, because
they are Good; For as Gods Will is the reason
of his doing, so his doing is the reason of any
things being Good; Goodnesse being a notion
of a double face, which looks not only for-
ward to some Will which may affect it, but
backward too, to the Divine Minde to
which 'tis already squar'd; Every good
and perfect gift (that is indeed every Gift)
saies Saint Iames, comes from above. All
thy Parts are Rayes and Beames from Hea-
ven, and all thy Graces Influences; Thy
Strength is dropt downe from the God of
Hosts, and thy Wit from the God of Lights;
Not thy Acres, but the Blessings uppon them
fill thy Barnes, and the fruits of thy ground
may rather be said to Rebound from the
Earth, then to Come: Call not thy Exact and
measured Shape the worke or Chance of Na-
K ture,

ture, but a figure of Gods owne Geometry: nor
thy Wives powerfull Colours, Creatures of
her Bloud or Parents; The powers that
are (even in this sense) are from above. Call
not thy health thy Temperance's health, nor
thy honour thy Meritts honour, nor thy
Liberty thy Innocencies Liberty; These may
be Pipes, they are no Fountaines of Good
things: Through whatsoever God conveighs
his Favours, they are still his Favours; and
if the Heathen Prayd downe their Pöems,
and would scarce attempt an Epigram with-
out an Invocation, certainly tis no huge
Christianity to allow God as generall a Boun-
ty as he hath a Presence. Thy intellectu-
alls are not the Births of thy sweat and
Candles, but God hath shed a bigger Ta-
lent upon thy Soule, to try whether thou wilt
improve it in a diffusive Communication, or
bury it in a sullen and unactive Contractednes;
whether thou wilt Plant upon thy naturall
Pöwers by Industry, or in a lazy presumption
upon

upon thy rich ground, loose thy fallow and un-
 manur'd faculties: Nor was it the Noise and
 Hats and Affection, and all the tumult of love
 from the Following and Unjudging Multi-
 tude, that hath blowne thee to the Helme, and
 made thee start up a Senatour and Statesman;
 but the God of all hearts that hath steer'd thy
 Countries Votes upon thee, to try whether thou
 wilt study the Kingdomes Peace, or thine own
 Reigne; whether thou wilt obey & counsell thy
 Prince, or else like those Busy Wicked men
 in a dull ambition thinke Knight of a Shire
 signifies Emperour, and that in some poore
 market Village that sells Cheese and Voyces,
 thou wast Crown'd a Burgesse. Your honours
 are given you not for Leaven, to make you
 sowre & swell, but to reward & inflame your
 Vertues, ; and your Offices are bestowed not
 to make you able to oppresse the better, but to
 give you power to relieve and succour: as up-
 per bodies are created to throw kind Influen-
 ces upon these lower, and the Heavens Rōle

not about for themselves: All you that stand before Princes are Iosephs raised for the good of your Countrymen. Whether then thy Condition be to possesse the Vineyard or to sweate in it; to make Lawes or live under them; to Prescribe or be Prescribed; of what size soever thy state is cut, thy God, not thy Care is the Carver; Learne we to acknowledge that the Deity lets it selfe downe in all Shapes to its creature; That our successs are the Smiles of a bountifull God, and our afflictions the plasters of a Curing God, and from the bottome of our either Erected or else suffering Soules ascribe to God the Father, Sonne and Holy Ghost, all Honour, Glory, Might, Majesty, and Dominion; now and for ever. Amen.



FINIS.

